

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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VOL. IV.

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with the paper, may be addressed to BURR & SMITH—post paid.

MISSIONARY INTELLIGENCE.

From the Baptist Missionary Magazine for August.
Siam.

JOURNAL OF MR. DEAN, AT BANGKOK.

[Concluded.]

Encouragement in the School—War with Cochinchina.

The school—Condition of the Chinese.

Our school is coming into notice somewhat among the people. Last week a *Chau-Sea* (a merchant) came with a request to place his son, about ten years old, under our care. The present teacher takes part in reading and explaining the scriptures in our family worship, and appears interested in the subject of religion, though not a Christian. The present season is extremely hot, and the rains commenced two months before the usual time, in consequence of which the rice crop is expected to be deficient, and the cost is now raised twenty-five per cent. upon the usual price. The Chinese are now paying their triennial tax of four ticals and a slung, (about \$3.) and such as have not the seal upon their arm by the close of the next month, as a proof that they have paid, will be seized. Many poor creatures this year from China, who can scarcely raise enough for their daily support, will find it difficult to meet the demand. Some of the Chinese, who had embarked for their native land, on hearing of the capture of a few junks by the English near Singapore, have returned to Bangkok, but most had gone too far to return, and are now objects of solicitude with their friends here.

The experience of the last week, while it presents nothing extraordinary, teaches us that a diligent use of the various means at our command, we may hope that good will result. A number of persons have applied for medicine, among them were two cases of leprosy. This complaint, as it prevails in this country, may be greatly relieved by medical treatment, though it cannot easily be permanently cured, so as to prevent a return of the disease after a lapse of time. We have during the week sent five hundred copies of Chinese tracts, by brethren Slater and Buell, who left us two days ago for the interior. *W. A. Davis* gave away a few books at the school.

23. The king has to-day received a communication from one of his chief officers, sent to guard the frontier against the encroachments of the Cochinchinese, stating that his forces are inadequate to defend the country. The report is now current here that the Cochinchinese are moving on to Bangkok both by land and water. The prah king is about to proceed to Chautibon with a reinforcement of men.

24. Requests for Baptism—Hopeful conversion of a teacher.

25. Sabbath. This morning I discoursed to the people for an hour and a quarter from the passage, "The love of money is the root of all evil." The subject seemed peculiarly appropriate to my auditors, who listened with considerable attention. The prayer meeting was rendered unusually interesting by some remarks from Mrs. Dean's school-teacher, who openly avowed his belief in the Christian religion, and his determination, with divine assistance to live a Christian life. He came into my study this evening, and requested baptism; and spoke of his views and feelings in a very interesting manner. After a long conversation, he left on my mind the impression that God by his Spirit had been operating on his heart.

The man alluded to at a former date, as having asked for baptism, took the opportunity of coming to renew his request to be admitted as a member of the church. One of the school-boys also made a few remarks and answered some questions at the prayer-meeting to-day, but his case does not appear as satisfactory as the other two.

At the service in the bazaar conducted by Keok-cheng, there were a number of strangers present, who listened to a very simple and appropriate exhortation of truth.

Oct. 2. To-day Pi-a-pi-pat has been released from prison, after a confinement of more than 4 years. He is of Chinese descent, and has been a man of considerable rank under the Siamese government. He was one of the two officers who were dragged from the presence of the king by the hair of the head, and committed to prison on the charge of having allowed the Chinese junks to export a greater quantity of rice from the country than the king had specified. It is said that he comes out of his confinement looking as healthy and robust as when he entered, having been well provided for, and attended to by his friends.

At the date above mentioned our missionary party were all enjoying comfortable health, and the mission as prosperous as at any former period. In a letter dated July 12th, Mr. Dean makes the following remarks, illustrative of the state of public morals among the Siamese.

Intemperance and crime.

We have occasion to lament the rapid increase of intemperance and robbery in our neighborhood and throughout the country, during the last four months. A few years ago, intemperance was the dread and horror of the natives, but now it is becoming common among all classes here. And not long since, it was justly remarked that in Bangkok a man might safely go unarmed and unattended through any part of the city and suburbs, but now robberies are becoming frequent in different places about us, even at mid-day. Our

cook was recently struck down while returning from market, and robbed of his basket of vegetables. A Chinaman, not long since, while walking through the *bazaar* with a bag of money, had it violently taken from him in sight of scores of men, who refused to come to his aid, for fear they might incur the displeasure of the robbers. And again, an English merchant sent a servant with a piece of cloth to the tailor's, to be made into clothes, when the servant was knocked down and the cloth taken away.

Drunkards stagger past our door daily, and particularly on Saturday night and Sunday, so we expect a regular annoyance from the grog-shop in the vicinity; while idleness and gambling, and thieving are daily increasing to an alarming extent. Seizures for opium and opium smuggling have by no means been stopped in the country, and what may be the result of this matter, in all its bearings upon the people and the government, it is not easy to foresee. This much, however, is certain, that in relation to both, there is too much reason to regret that the drug was ever introduced into the country; and we should rejoice if we could say that those who bear the Christian name had done nothing towards bringing this evil upon the country, and misery upon the people.

The school—Condition of the Chinese.

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tors, but without avail; his disorder continued to increase until the 30th, when he died. Two or three days previous to this event, he appeared more willing to converse than on former occasions and Mr. Dean asked him several questions, as whether he believed in Christ, whether he thought he should go to heaven. To the first he replied, he did believe, but to all the others, he maintained an unbroken silence. He died on the Sabbath, at the close of the services in the chapel.

As he had no near relatives in Bangkok, except the cousin above mentioned, who was absent when he died, he was buried, (instead of being burned, as most of the natives are here.) He was followed to the grave by the school children and church members, and it was to all of us an affecting scene.

Such was the life and death of this poor boy. We were left in painful uncertainty as to the state of his mind and preparedness for heaven, though we are permitted to indulge a faint hope that he did indeed love that Saviour, of whose name but a few months ago he had never heard. We are by this event strongly reminded of our responsibility to these poor children, and the necessity of urging them now to come to the Savior. The effect upon the children of the school has not been such as we should expect in our own country. I observed one in tears as they were putting the corpse into the coffin, but the rest seemed to endeavor to repress their feelings and appear unmoved. During the prayer meeting, Keok-cheng addressed the children in a manner at once simple and touching.

EXTRACTS FROM A LETTER OF MR. DAVENPORT,
DATED BANGKOK, JULY 19, 1840.

Tract distribution—Fear of Government.

My last letter to the Board contained an account of my visit to Bangplasso, Angkhé, and Phéa Bát, where liberal distributions were made of the word of God. For the last several months, our visits have been confined to Bangkok, and its vicinity. I have taken pains, at these times, to supply large trading boats, which have come from distant and interior parts of the country; our books have been in most cases gladly received. In this way we hope to introduce a knowledge of the gospel where missionaries have never been, and where they may not go for many years to come. We hope, also, that in the retirement of a country life, away from the noise and bustle of a city, these people may give the greater attention to eternal things, especially if aided by the Holy Spirit.

At half past six o'clock of each morning the Siamese, and those speaking Siamese, connected with our families and the printing department, are assembled in the chapel, where religious exercises are conducted in that language. On the Sabbath we have two exercises of this character, one of which is more protracted. A portion accompanied with remarks. In this way I have gone through Matthew, Mark, Acts, and other portions of scripture—sometimes repeated. At this time we are using the Parables of our Saviour, one of which is read on each occasion. Some of the hearers pay good attention, but the fear of consequences that might ensue upon the changing the national religion, and the religion of their fathers, for that of Christ, appears an almost insurmountable obstacle in their way. The Siamese man, who went with Mr. Jones, some years since, from Bangkok to Singapore and Malacca, and who professed the Christian faith, and was baptized at the latter place, upon being requested to return to Bangkok, declined; and expressed his fears lest he should be apprehended, and that the loss of his life would be the consequence of having forsaken his former religion. In conversing with them, the natives often express such fears to me. Our present teacher, who has been in the service of the missionaries for the last six or seven years, told me that of Christ, appears an almost insurmountable obstacle in their way. 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THE CHRISTIAN SECRETARY.

From the N. Y. Baptist Register.

The Anniversary Week at Hamilton was as full of interest as heretofore, but we are only able at this time to give a brief notice of the most important occurrences. The assemblage was large the first evening, and continued to increase to the day of commencement, when it was overwhelming. On Monday evening, Br. J. Clark, of Le Roy, preached a rich and edifying sermon before the Society of Inquiry, from the familiar passage, "For Jerusalem's sake I will not hold my peace." On Tuesday, the sermon before the Education Society was delivered by br. Leland Howard, of Norwich, 2 Cor. vi. 1, 2. It was listened to with great pleasure and profit. In the afternoon, the reports of the Secretary and Treasurer were presented, showing the doings of the past year, and the state of the finances, the most important particulars of which have been laid before the readers of the Register. Addresses of uncommon interest followed from Br. Solomon Peck, of Boston, Prof. Conant, and Br. Bright; also from Br. Howard and Bennett. Br. Stow failed of coming. In the evening, the Alumni and Friends' association were entertained by addresses from different brethren, whose names will be given hereafter.

1. The Divinity of Christianity, Eleazer C. Eager, Franklin, Vt.
2. Moral Evil,—Its Cause and Remedy, (before the Western Association,) Charles W. Watrous, Hudson.
3. The War Spirit of Christian nations—its Effects upon the World's Conversion, (before the Eastern Association,) Peter Colegrove, Mechanicburg.
4. The Preaching suited to the Present Age, Peter Conrad, Hinsdale.
5. The Sufficiency of Revelation, John T. Seeley, Carlisle.
6. The Visible and Invisible Worlds, Edmund B. Cross, Georgetown.
7. The Gnostic Philosophy, (before the Theo. Society,) Leroy Church, Ontario.
8. The Power of the Pulpit, Lawson Muzzy, Pulaski.
9. The Influence of Science on the Evidences of Christianity, (before the Society for Inquiry,) Henry Talbird, Beaufort Dist., S. C.
10. Connection between Speculative Philosophy and Revelation, Andrew Tenbrook, Elmira.
11. Address to the Graduating Class, Prof. J. S. Maginnis.

THE COMMENCEMENT was held on Wednesday, commencing at 10 o'clock, A. M. The class has gone through the full course, and is of a high character in attainments and promise. But we can only furnish their names, with the order of exercises. Music was interspersed, as usual, throughout. In the next number we shall be more extended in our remarks.

YALE COLLEGE COMMENCEMENT.—A very large audience attended the commencement exercises yesterday, which were of a character to maintain the high reputation of Yale.

Seventy-five young gentlemen received the degree of Bachelor of Arts.

The following gentlemen, Alumni of the College, were admitted to the degree of Master of

Asahel H. Lewis, 1833
Cornelius Van Stanvord, 1833
James M. Wray, 1836
Joab Brace, 1837
The following gentlemen received the degree of Master of Arts in course.
Richard E. Butler, Lee C. Clark, Perkins K. Clark, Rufus W. Clark, John B. Coburn, Samuel G. Coe, Almon D. Corbin, Edmund L. Dana, Lemuel T. Downing, Lewis J. Dudley, Chester Dutton, Edward S. Dwight, Benjamin S. Edwards, Henry P. Hedges, Charles J. Lynde, Jas. Nooney, Samuel W. Polk, Charles F. Ribeiro, Charles Rich, Wm. W. Rodman, George W. Sill, Ebenezer Spalding, David T. Stoddart, Edward Strong, Thomas G. Talcott, Joseph P. Thompson, Joseph B. Varnum, Charles C. Whittlesey, Thomas S. Williams, Thomas W. Wilkins.

The following gentlemen of the Medical Department were admitted to the degree of M. D.—John H. Arnold, Ashleel W. Barrows, Frederick N. Bennett, Hamilton Brewer, Timothy Langdon, Charles F. Ribeiro, Azariah Smith, John Yale.

The Honorary degree of M. D. was conferred on several gentlemen, but we have not received their names.

The Honorary degree of LL. D. was conferred on the Hon. David B. Douglass, President of Kenyon College in Ohio, and on the Hon. Augustus B. Longstreet, President of Emory College in Georgia.

One or two honorary degrees of A. M. were conferred, but we have not received the names. The day was beautiful, the town was full of strangers, and we understand there is promise of a large Freshman class at the next collegiate term.

—*New Haven Herald.*

WESTERN AFRICA.—A French steamer plies regularly for more than 700 miles on the Senegal river; the source of the Niger is only about 200 miles from Cape Palmas, whence it sweeps round to the north, east and south, so as to make thousands of miles of populous country accessible by water; it is navigable for steamboats to Tombuctoo, 120 miles from its mouth; the mountains of the island of Fernando Po, near the mouth of the Niger, rise to the height of 10,000 feet, which is 6000 feet above the level to which the fevers of the coast extend, while the neighboring mountains on the continent are 15,000 feet high—so that a safe resting place can be found for missionaries, while waiting for an opportunity to ascend the river. In May last, three iron steamboats were sent from England at an expense of \$300,000, to ascend the Niger. They are authorized to take missionaries on their way, and a missionary has gone as Chaplain of the expedition. By discoveries and by the creation of new means, therefore, the facilities for evangelizing this part of the world have been wonderfully increased of late. Meanwhile, Mohammedanism, which has long been the religion of Morocco and the Barbary States, is advancing southward, along a line of 200 miles from east to west. Wherever it establishes itself, it exterminates idolatry, and introduces a knowledge of letters. Its progress is carried forward by the combined influence of the schoolmaster and the sword.—*N. Y. Obs.*

From the Religious Herald.

FARMVILLE, Aug. 10, 1841.

Dear Brother Sands:

I have had the satisfaction within a few days past, to attend the James River, Middle District and Appomattox Associations.

As you will probably have the minutes of these bodies in a short time, of which you will publish in the Herald, such notices as you are accustomed to do, I will only make two or three general remarks concerning them.

As a general thing these bodies are increasing in numbers and in efficiency.

The James River Association is a young and small body, consisting last year of 11 churches, and 1,556 members. To these churches there were added by baptism, during the year that has just closed, 329—net gain, 249. This is a large increase to so small a body.

Resolutions in favor of the General Association of Virginia, and the General Agent of that society, were offered by some of the younger ministers, whose hearts are full of plans for doing good, and were ably sustained by the venerable and aged Moderator of the Association.

This young and growing body will, I have no doubt, wield a powerful influence at no distant day.

The Middle District Association closed on last Monday; the best and most interesting session, I have no doubt, it has ever held. The churches of which the Association is composed, are favorable to the plans by which the gospel is to be spread through the world. Resolutions in favor of the General Associations, Sabbath schools, &c., were adopted with union and zeal. Hopes are entertained that those churches that withdrew from the Association a few years ago, will return as soon as they shall receive correct information concerning our plans of benevolence. Means are in operation to draw them back again. May they succeed in accomplishing so desirable an object.

The net gain of this Association, during the year that is past, is 140. There were added to the churches by baptism, about 189.

The Appomattox Association closed its session this day. This has always been an active body of Christians. They patronize all the plans that piety and benevolence have invented for advancing the Saviour's cause. During the past year, the Association has received an increase of about 249 members, after deducting losses by deaths, exclusions, &c. It is truly gratifying to see such proofs of increase in piety, active benevolence and Christian knowledge as are every where seen. May their march be like the path of the just, brighter and brighter, until the perfect day.

At all the above named Associations contributions were cheerfully made to aid the General Association in its labor of love.

At the James River Association, \$35 45 were contributed; at the Middle District, \$63 58, and at the Appomattox, \$66 44 were taken up.

I am, dear brother,
Yours truly, &c., ELI BALL.

COMMUNICATIONS.

For the Christian Secretary.

Bible Subjects.—No. 10.

B. C. 1715.]—HISTORY OF JOSEPH. (PART 2d.)—[A. M. 2289.

The condition of Joseph is now changed. "No iron fitters hurt his feet, nor prison walls confine." Having given Pharaoh the interpretation of his dream, he is immediately advanced to be ruler over the king's house. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck: And he made him to ride in the second chariot which he had: and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. Then Joseph gathered together food during the seven years of plenty which came upon the land, according to the interpretation of the king's dream. When the seven years of famine came on, people came from all countries round to Egypt, to buy corn. Here we see how God prepared the way for Joseph's dreams and predictions to come to pass. Jacob's sons went down to Egypt to buy corn. We see in Genesis in the forty-second and following chapters, how interesting the meeting of Joseph with his brethren—how wisely he conducted the affair in making himself known to them, "so as to render the surprise of joy complete."

He detains his brother Simeon and binds him before their eyes. In order to convince them and surprise them effectually, Joseph commanded to fill their sacks with corn, and to restore every man's money in his sack. When they found, on opening their sacks, that their money was thus restored, their hearts failed them, and they were afraid, saying, What is this that God hath done unto us?—When they returned to their father, and informed him that the Lord of the land spake roughly to them, and bound Simeon, and kept him as a pledge for Benjamin to be brought, Jacob said, Me ye have been bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me. And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischievous befall him by the way in which ye go, then shall ye bring down my grey hairs with sorrow to the grave. However, as the famine continued, Jacob's sons finally prevailed on their father to let Benjamin go. Many arguments, and doubtless many tears, were expended. If it must be so, said good old Jacob, take of the best fruits of the land of balm and honey, spices and myrrh, and take your brother and go again to the man: And God Almighty give you mercy before the man, that he may send away your other brother and Benjamin. If I be bereaved of my children, I am bereaved. So they went to Egypt and stood before Joseph. And when Joseph saw Benjamin with them he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon. But the men were afraid when they were brought into Joseph's house. And they gave Joseph the present which they had brought from Canaan, and he asked them of their welfare, and said, Is your father well, the old man of whom ye speak? Is he yet alive? And they answered, Thy servant our father, is in good health, he is yet alive. And they bowed down their heads and made obeisance. And he lifted up his eyes and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spoke

unto me? And Joseph made haste, and sought where to weep, and he entered into his chamber and wept there. And he washed his face, and went out and did eat with them. Joseph proceeds still further to detain them, by finding his silver cup in Benjamin's sack. Joseph threatened to detain him. Then they plead in the most affecting manner for him.—A severe trial to them, indeed!

First, They were into the deepest sorrow. Their father's anxiety increases theirs. Now they think of Joseph's entreaties and sorrows when they sold him. They say, we are verily guilty. How much they resemble convicted sinners. Trouble and anguish come upon them. Their entreaties for Benjamin, and in behalf of their old father, became too much for Joseph longer to endure: He could no longer restrain himself before all them that stood by him. He cried, Cause every man to go out from me. And there stood no man with him while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph: doth my father yet live? What an overwhelming expression for them! They could not answer him. And he said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved nor angry with yourselves that ye sold me hither; for God did send me before you, to preserve life. Then after an affectionate meeting, mingled with fraternal tenderness and grateful emotion, Joseph sends them to his father with many rich presents, and sends wagons to bring them down into Egypt to nourish them. When they came to Jacob, Simeon was with them and Benjamin was returned, and still more Joseph was yet alive, and was ruler of the land of Egypt. When Jacob saw the wagons his spirit was revived, and he said, It is enough: Joseph my son, is yet alive. I will go and see him before I die. So he and his household went into Egypt, and Joseph received them joyfully. We have not now room for reflections. Joseph was typical of our Lord Jesus Christ, and this providential proceeding illustrates the grace of God in convincing, reclaiming, and forgiving sinners. Jesus, our spiritual Joseph, lives. We may all enjoy still greater blessings than the children of Jacob found with Joseph, if we will come to God repenting, and believe on the Lord Jesus Christ.

E. For the Christian Secretary.

The Bible Class.

A perfect knowledge and acquaintance with the Bible should be the mark to which every one should endeavor to attain, and more especially it should be the highest ambition of every youth in the land.

But the youth, who has experienced the love of God in his heart, we think, should make this his chief aim and desire in literary pursuits, to become acquainted with the rules and precepts from Jehovah handed down to us through the medium of inspired men, in order that, knowing the commandments, we may show our love to Him by endeavoring to keep them. It may be inquired, how shall a person become thoroughly acquainted with the Bible? We would reply, that one very efficient measure would be, that when you have an opportunity to receive instructions from a person fully competent to teach the scriptures, and who is willing to impart instruc-

—*those who are desirous of learning them: sure to add that persons of this description are to be found in every community with which we are acquainted; and it is also gratifying to know and see that a number of youth in every place assemble themselves together for the purpose of storing their minds with a knowledge of the Bible. But we are sorry to add that there are a number of youth, members of churches, whose faces are never seen at these places of instruction, (we mean Bible classes,) and if requested to attend, make some trifling excuse, which compels us to draw the conclusion that they do not wish to understand the commands and precepts of Him whom they have covenanted to obey. But yet we hope this is not the case; we wish all the youth, (and by saying this, we do not intend to exclude any one from our remark, either young, or those of more mature years, for we are never too old to learn;) we repeat, we wish all the youth to avail themselves of the opportunities for gaining all the information connected with the scriptures which may lie in their power, so that they may be able to use the Bible against any objection which may be brought against it, or give information concerning it whenever it may be required. For there is a class of individuals who endeavor, as much as possible, to make it appear that the scriptures are a fabrication, that they are not the writings of inspired men, and worst of all, that no confidence should be placed in them. Another class interpret the scriptures in a way which best suits their own interest, and which is very flattering and pleasing to a person in an unconverted state. They can live an ungodly life, without the fear of God or man before their eyes, and die as the beast of the field, and then immediately enter the portals of paradise, having, as they say, received their punishment wholly in the present life. The opinions of the latter class conflict with the scriptures in our opinion; and of the former there is the semblance of truth. The Bible convinces us that our opinion concerning these classes is none too bold, or expressed in too strong terms. As persons are very often placed in circumstances where such soul-destroying opinions are advanced, it is necessary that he should be well versed in the scriptures, understanding the true interest and meaning of its passages; ready to meet the objections in whatever form they assume. And where can a person get this knowledge and understanding better than in the Bible class? Let the praying and devoted youth try this way for a season, if he does not belong to one yet, and at some future day, if they are prayerful and studious, we shall expect to see many "mighty in the scriptures." We will simply add—A word to the wise is sufficient." L. B. W.*

For the Christian Secretary.

An Admonition Exciting to Diligence.

"Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it."—Heb. 4: 1.

The apostle preached and wrote for eternity—for the salvation of men, and the glory of God. He had in previous chapters shown that God had spoken by the prophets, and still later by his Son, who was the brightness of his glory, and the express image of his person; upholding all things by the word of his power. Such a being had given promises, had opened a door of entrance to his rest, and commanded all men every where to repent, to enter in. Having said that some had come short of that typical rest

because of unbelief, he says in this plain and faithful language, Let us therefore fear, lest a promise being left us of entering into his rest, any of you seem to come short of it. Observe—

- 1st. The rest here spoken of;
- 2d. To whom the promise of entering in is made;
- 3d. Who will come short of it; and,
- Finally, Such consequences are a just cause of fear.

First, The rest here mentioned.

In this world we are surrounded with cares and toils. Whether we are in worldly prosperity or adversity, we are subject to many cares, and have very little rest; and while in unbelief the soul has no rest. There is no peace to the wicked saith my God. The soul is like that one who sought rest and found none. The Lord Jesus Christ, viewing our situation as sinful and miserable, suffered for us. He died for the ungodly. He therefore says, Come unto me all ye that labor and are heavy laden, and I will give you rest. There remaineth a rest to the people of God. This rest is faintly described by the Canaan which Israel enjoyed. Yet Joshua did not give them the true rest which the Saviour Jesus gives. This rest is peace in believing, and joy in the Holy Ghost,—enjoyed here by faith, and hereafter in full fruition. Here I say by faith, as it is said, We which have believed do enter into rest. This rest remains forever to the people of God. Says our Lord, "Because I live, ye shall live also. A living rest at his right hand where there are pleasures forever more. The partakers of this rest can never be ashamed, nor confounded. Those who come to Christ for rest, he will in no wise cast out. Blessed promise!

Secondly. To whom the promise is made of entering in. It is to them who repent before God, and believe in the Lord Jesus Christ. Whoever will, let him come and partake of the water of life freely. He that hath ears to hear, let him hear,—Come, and take. The promise given by our Lord Jesus Christ is, He that believeth and is baptized, shall be saved. This promise is left us. The great decree is from heaven, and the promise shall not fail. To every lost sinner the tidings are free. To the world of sinners the promise is left. Now the door is open; now we may enter in; leave our sins behind; come with confession, sorrow, faith, and love; lay by our burden and find rest. The Spirit and the bride say come. Judgments and mercies, the law to convince, and the Gospel to invite; the Spirit to reprove, and the saints to persuade; all say—Come.

Thirdly. With all these promises before us there is danger some will not enter in. Such are the self righteous, the delaying, the almost persuaded, the lovers of pleasures, honors, and riches,—a promise is left for all who will, but left by all who will not. They who hate life, love death. Such will seem to come short of it. They seem not to love God. They seem to be ashamed of Christ and his cause, and his people. They seem to fail, and in reality the way of peace have they not known. How they will seem to come short when they die. They seem confounded at the day of Judgment, and what seems to the view of others, is a solemn reality. The fears of the wicked shall come upon them.

Finally. Let us fear. Such a ruinous course—such consequences will produce fear,—such fear as hath torment. It is a fearful thing to fall into the trap of the wicked. Christ had died. Promises had been made, the Holy Spirit had called, mercies and judgments had moved the heart; but all in vain. The door of mercy had been open at great expense, even by the sufferings and death of Jesus Christ; but all in vain to the unwilling soul; he remains fearful and abominable. Now, my friends, let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. E.

For the Christian Secretary.

To the Churches.

Are you walking in the truth, and holding forth the word of life? The church of God is the pillar and the ground of the truth. It is built upon the truth. When embodied, it professes the truth, in the midst of the unbelieving world. And every member when he takes God's covenant upon him, avows his belief and cordial reception of the truth as it is in Jesus. The church should ever be a sacred depository for the preservation of the truth in the earth. It should be a light, to exhibit the truth of God clearly to them that believe not. It should ever remain steadfast in the truth, not carried away by every wind of doctrine. Now what is the light you give, as a church? What knowledge of God, and of Jesus Christ, do you communicate to the world around you? What do they think of the nature and power of religion, from your united influence and example? What support does the preaching of the gospel derive from your preaching, the daily language of your conduct? Do you, as a body, witness a good confession in this gainsaying world? Is your Zion looking forth, clear as the sun, fair as the moon, beautiful as Terah, and terrible as an army with banners? Or are your embodied wisdom, your united faith, obedience and efforts, of such a character that you bring no light to the minds of beholders, and no terror to the guilty conscience? Have you any more influence in confronting iniquity and terror, than a literary or political association of the same numbers would have? Ah, my brethren, I fear our nominal Zion is but slightly distinguished from a world that professes no faith, and no knowledge of the truth. Rno.

By the last N. Y. Baptist Register we learn that the ship in which the missionaries are to sail for Burmah, will leave Boston on the 1st of next month, instead of the 15th, as heretofore stated. Letters, boxes, &c., designed for the same, must be in Boston as early as the 8th of September, in order to insure a conveyance by the present opportunity.

[Correspondence of the Christian Secretary.]

Newton Theological Institution.

During the present week, we have had the pleasure of attending another Anniversary of the valuable Institution. It is, as your readers are aware, most delightfully located in a portion of New England remarkable for its intellectual and social advantages; and with its present able faculty affords to the student distinguished opportunities for pursuing theological studies. We are confident that it richly deserves the patronage of

THE CHRISTIAN SECRETARY.

The address was somewhat more didactic than those ordinarily delivered on such occasions, and to some, the speaker appeared to descend to particulars better suited to the recitation room, than a public assembly. It was, however, well delivered, and will do good.

In the evening of that day, at 7½ o'clock, an address was delivered before the Society of Mis-

sionary Inquiry, by Rev. Dr. Pattison, of Providence. His subject was, "Edwards on the Affects,"—pointing out the excellencies and defects of that work. We did not hear this, but it was spoken of as an able production, showing great metaphysical acumen. We might dissent from the opinion which he expressed relative to the comparative merits of Edwards on the Affects, and Edwards on the Will. Both exhibit great discrimination, and are among the most valuable of all American works; but for power and manliness of thought, for permanent and extensive effect, we believe the treatise on the Will decidedly superior to any thing which Edwards ever produced.

Wednesday A. M., at half past nine o'clock was the anniversary of the Institution. The exercises were in the Baptist meeting-house at New-ton Centre, which was as usual on such occasions filled to overflowing. The following is the order of the public exercises:

ANTHEM.—"We sing his love."

PRAYER.

ESSAYS BY THE SENIOR CLASS.

1. False Interpretation, as a source of religious error; Joseph M. Rockwood, of Bellingham.

2. Arguments of Pagan philosophers for the existence of God; Samuel Wallace, of Brush Creek, Ohio.

3. The Reformation in France; George W. Bosworth, of Bellingham.

4. The Bible, as interpreted by itself; George N. Townsend, of Bolton.

HYMN.

HYMN.—BENEDICTION.

The class which graduated was smaller than usual, and the exercises were not as interesting as they have been on some similar occasions in former years. The Essays, however, were well written, and some of them delivered in a most natural and impressive manner.

The Institution is at present in a most prosperous condition. It is, we believe, entirely free from pecuniary embarrassments, and has provision made for sustaining its Professors for several years to come. We cannot but hope its number of students will increase, and that it will long continue to be a pure fountain, sending forth streams to bless the church and the world.

Aug. 10, 1841. Yours, W. H.

Waterville College, Me.

The annual Commencement of this Institution took place on Wednesday, the 11th inst. We are under the necessity of condensing the account of the exercises, which we find published at length in the Advocate & Baptist and Chr. Watchman. Degrees were conferred as follows:—Bachelor of Arts: Alonzo Coburn, Sam'l. W. Coburn, John W. Colcord, Josiah Harmon, Charles C. Long, Thomas Merrill, John L. Moses, Calvin S. Pen nell, Charles H. Wheeler, and John W. Wiggin.

Master of Arts.—Hartley W. Day, Franklin Everett, Levi B. Hathaway, Moses J. Kellogg, Stephen H. Mirick, Elisha M. Thurston, Danford N. Thomas, graduates of the college in course, and the honorary degree of Master of Arts on Nathan S. True, of Monmouth.

The Presidency of the college, which has been for some time vacant, was filled by the election of ELIJAH FAY, Esq., of Poughkeepsie, N. Y. Mr. F. is spoken of as a gentleman eminently qualified to fill the station to which he has been unanimously chosen. Rev. James T. Champlin, of Portland, Me., was elected to fill the office of Professor of Ancient Languages. A Tutor is to be appointed before the beginning of the next term.

The subscription of fifty thousand dollars for the benefit of the college is rapidly filling up, and it is hoped that the Institution is now placed upon a permanent basis of prosperity.

BISHOP SMITH'S LETTER.—The letter of Bishop Smith to Rev. J. L. Burrows, we perceive, is attracting the notice of the religious community. The editor of the Church Chronicle, published in N. Haven, copies the letter into his last paper, and accompanies it with some strictures of his own. "The facts," he says, "are not as Bishop Smith supposes, on the contrary there is no sufficient evidence that a single individual ever received baptism by immersion, in the Baptist sense of the word, before the end of the second century." We would feel extremely obliged to "brother" Chapin if he would have the goodness to inform us in what manner the ordinance of baptism was administered till the end of the second century?

ARRIVAL FROM CANTON.—The ship Eben Preble arrived at New York few days since. She brings Canton dates up to the 1st of May. By this arrival Messrs Robins & Folger have received a consignment of books from the Rev. Mr. Shuck. We have a copy of one them before us, entitled

"Portfolio Chinensis: or a Collection of authentic Chinese State Papers illustrative of the history of the present position of affairs in China.—With a Translation, Notes and Introduction. By J. LEWIS SHUCK. Macao, China: Printed for the Translator, at the New Washington Press of F. F. de Cruz. 1840.

The book contains 191 octavo pages, and is neatly printed on India paper. The body of the work is in Chinese characters, printed perpendicularly according to the method of that country. The translation in English is given at the bottom of each page. The book is valuable not only on account of the documents it contains, but also as literary curiosity. Only twenty copies have been received. Price \$2.00.

MILLER.—An individual from the vicinity of Boston has been giving lectures during the present week at the old Centre Conference House in Temple street, on the subject of the second coming of Christ. He explains, very satisfactorily to his own mind no doubt, the meaning of Daniel's visions, which are to be fulfilled and the reign of grace closed up in the year 1843.

We believe it to be our duty to warn the young convert against giving credence to this miserable delusion, as no good that we can discover can possibly come out of it. The events of the future have been wisely concealed from man, and it is sufficient for him to obey the requirements of the gospel, and leave the result to Infinite Wisdom.

FISCAL CORPORATION BILL.—A new Bank Bill with the above title, passed the House of Representatives on the 23d inst. —years 125; nays 94. Capital twenty-one millions. It is not to be an Institution of discount.

SELECTED SUMMARY.

MESSAGE

Of the President of the United States, returning, with his objections, the Bill to incorporate the Fiscal Bank of the United States, Aug. 16, 1841.

To the Senate of the United States:

The bill entitled "An Act to incorporate the subscribers to the Fiscal Bank of the United States," which originated in the Senate, has been considered by me, with a sincere desire to conform my action in regard to it, to that of the two Houses of Congress. By the Constitution it is made my duty, either to approve the bill by signing it, or to return it with my objections to the House in which it originated. I cannot conscientiously give it my approval, and I proceed to discharge the duty required of me by the Constitution—

to give my reasons for disapproving.

The power of Congress to create a National Bank to operate *per se* over the Union, has been a question of dispute from the origin of our government. Men most justly and deservedly esteemed for their high intellectual endowments, their virtue and patriotism, have, in regard to it, entertained different and conflicting opinions. Congresses have differed.

The approval of one President has been followed by the disapproval of another. The people at different times

have acquiesced in decisions both for and against it.

The country has been and still is deeply agitated by this unsettled question. It will suffice for me to say, that my own opinion has been uniformly proclaimed "to be against the exercise of any such power by this government."

On all suitable occasions, during a period of twenty-five years, the

opinions thus entertained have been unreservedly expressed. I declared it in the Legislature of my native State.

In the House of Representatives of the United States, it has openly been vindicated by me. In the Senate Chamber, in the presence and hearing of many who are at this time members of that body, it has been affirmed and reaffirmed, in popular assemblies, I have unhesitatingly announced it, and in the last public declaration that I made, and that but a short time before the last Presidential election, I referred to my previously expressed opinions as being those then entertained by me: with a full knowledge of the opinions thus entertained, and never conceded, I was elected by the people Vice President of the United States.

By the occurrence of a contingency provided for by the Constitution, and arising under an impressive dispensation of Providence, I succeeded to the Presidential office.

I took an oath that I would "preserve, protect and defend the Constitution of the United States."

Entertaining the opinions alluded to, and having taken this oath, the country will see that I could not give my sanction to a measure of the character described, without surrendering all claim to the respect of honorable men—all confidence on the part of the people—all self respect—all regard for moral and religious obligations, without an observance of which, no Government can be happy. It would be to commit a crime which I would not wilfully commit to gain any earthly reward, and which would justly subject me to the ridicule and scorn of all virtuous men.

I deem it entirely unnecessary at this time to enter upon the reasons which have brought my mind to the convictions I feel and entertain on this subject. They have been over and over again repeated. —Some of those who had pre-

dicted me in this high office have entertained and avowed different opinions. I yield all confidence that their convictions were sincere. I claim only to have the same measure met out to myself.

Without going further into the argument, I will say that in looking to the powers of this Government to collect, safe-

keep, and disburse the public revenue, and incidentally

regulate the commerce and exchanges, I have not been able to satisfy myself that the establishment by this Govern-

ment of a bank of discount, in the ordinary acceptance of

that term, was a necessary means, or one demanded by

the Constitution, to execute those powers. What can the local

discounts of a bank have to do with the collecting, safe-

keeping and disbursing of the revenue?

So far as the mere discounting of paper is concerned, it is quite immaterial to this question, whether the discount is obtained at a State Bank or a U. S. Bank.

They are both equally local—both beginning and both ending in a local accommodation. What influence have local discounts, granted by any form of banks, in the regulating of the currency and the exchanges? Let the history of the late United States Bank aid us in answering this inquiry.

For several years after the establishment of that institution, it dealt almost exclusively in local discounts, and during that period, the country was for the most part disengaged in the consequences anticipated from its incorporation. A uniform currency was not provided, exchanges soon after occurred, and in 1833, its dealings in the exchanges amounted to upwards of \$100,000,000, including the sales of its own drafts; and all these immense transactions were effected without the employment of extraordinary means. The currency of the country became sound, and the negotiations in the exchanges were carried on at the lowest possible rates.

The circulation was increased to more than \$22,000,000, and the notes of the bank were regarded as equal to specie all over the country, thus showing, almost conclusively, that it was their capacity to deal in exchanges, and not in local discounts, which furnished these facilities and advantages.

It may be remembered, too, that notwithstanding the immense transactions of the bank in the purchase of exchange, the losses sustained were merely nominal, while in the line of discounts, the suspended debt was

enormous, and found most disastrous to the bank and country. Its power of local discount has, in fact, proved to be a fruitful source of favoritism and corruption, alike destructive to the public morals and to the general weal.

The capital invested in banks of discount in the United States, created by the States, at this time exceeds \$350,000,000; and if the discounting of local paper could have produced any beneficial effects, the United States ought to possess the soundest currency in the world, but the reverse is lamentably the fact.

Is the measure now under consideration of the objectionable character to which I have alluded? It is clearly so, unless by the 16th fundamental article of the 11th Section, it is made otherwise. That article is in the following words:

"The directors of the said corporation shall establish a competent office of discount and depository in any State in which two thousand shares shall have been subscribed, or may be held, whenever, upon application of the Legislature of such State, Congress may, by law, require the same. And the said directors may also establish one or more competent offices of discount and depository in any Territory or District of the United States, and in any State, with the assent of such State; and shall be withdrawn or removed by the said directors, prior to the expiration of this charter, with the previous assent of Congress.

"Provided in respect to any State which shall not, at the first session of the Legislature thereof, held after the passage of this act, by resolution or other usual legislative proceeding, unconditionally assent or dissent to the establishment of such office or offices within it, such assent of the said State shall be thereafter presumed; and provided nevertheless, that whenever it shall become necessary and proper for carrying into execution any of the powers granted by the constitution, to establish an office or offices in any of the States whatever, and the establishment thereof shall be directed by law, it shall be the duty of the said directors to establish such office or offices accordingly."

It will be seen by that by this clause, the directors are invested with the fullest power to establish a branch in any State which has yielded its assent and having once established such branch, it shall not afterwards be withdrawn, except by order of Congress. Such assent is to be implied, and to have the force and sanction of an actually expressed assent: "provided in respect to any State which shall not, at the first session of the Legislature thereof held after the passage of this act, by resolution or other usual legislative proceeding, unconditionally assent or dissent to the establishment of such office or offices within it, such assent of said State shall be thereafter presumed." 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POETRY.

For the Christian Secretary.

The Unspeakable Gift.

Suggested on hearing a Sermon by Rev. E — T — from 2 Cor. 9: 15.

Go gather the pearls from the caves of the ocean—
The rubies—the diamonds from every land,—
The gold of the mines in one glittering portion,
Nor could ye a Gaur like Jehovah's command;

A Saviour—Redeemer, the Father has given,
Who left the high seat of His glory in heaven,
To bless us—to save us, to raise us on high,
Which this earth's splendid treasures could never supply.

The gifts God bequeathes—the pure gifts of salvation,
To a world in rebellion—to man in his fall,
On the wings of the gospel it comes to each nation;

A bright star of Hope and of Promise to all;—
More precious to man than this earth's fading treasures,
And dearer by far than her glittering treasures,
Which were purchased for sinners at infinite cost;

That the trusting, repenting might never be lost.

Ask Calvary's summit—Gethsemane's garden—
Ask the angels who succor'd our Saviour below,
The price of redemption—the worth of our pardon,—
The cost of the gift which a God can bestow!

Can a seraph's bright pencil dip'd in heavenly fountains,
Paint the gifts which were purchased on Judea's moun-

taus?

The "Unspeakable Gift" which no mortal can measure,
No mind but the Infinite can fathom the treasure.

Wake! wake, all ye ransom'd, to grateful emotion,
Let your offerings of praises be constant and free,
To that Saviour who claims your most ardent devotion,

For the gifts in His agony purchased for thee;—
Let the heart's warm affections be unwaveringly cherished
To Him who first loved us, or else we had perish'd,
Our life's sun set in darkness—eternity's night—

To our Saviour who open'd the portals of light.

Hartford, Aug. 1841.

JUSTITIA.

MISCELLANEOUS.

Progress of Temperance—Ireland.

The following Letter has been handed us by Mr. Delevan from the Secretary of the Irish Temperance Union. It portrays in living colors, the happy condition of Ireland since the introductions of Total Abstinence principles:—*Alb. Eve. Journal.*

EDWARD B. DELEVAN:

Dear Friend—I do not take up my pen with any determinate object in view, but rather to state my strong anxiety—may I not add—my overwhelming desire, that the glorious moral revolution which has taken place in our land—even the triumph of total abstinence—may be made to tell with all the force, with all the power it deserves, both in England, and across the Atlantic; amongst you, our brethren too, by habits, by manners, by language, and many of you by still nearer ties. Yes! a glorious moral revolution has indeed taken place in Ireland—that which was desired, but hardly dared to be hoped for two years since, has indeed come to pass; the blessing of teetotalism has, as a mighty flood, swept through the land. It has drained the channels of intemperance dry—it has closed those doors of iniquity—public houses—in hundreds, in thousands of cases—it has dried up many of the sources of crime—it has thinned our hospitals—nearly emptied several of our jails—restored sight to the morally blind in thousands and ten thousands of cases—fed the hungry—clothed the naked, and caused the hearts of widows—the worse than the desolate, the drunkard's wife—to rejoice, yea, to leap for joy! It is, my friend, difficult to write without enthusiasm on the subject. *It is a glorious one.* It is the realization of an ardently hoped for, but hardly expected triumph. Where has its equal been seen since the early days of Christianity!

Only think for a moment—the Irish, the drunken Irish, abandoning strong drink (*en masse*). Only think for the whole nation rising as one man, to put away from them, I trust forever, their darling pledge of friendship, of hospitality, of social enjoyment—strong drink. The Irish drank for sociability: strong drink was the daily gift of man to man, the pledge of friendship; but all this has been relinquished; the darling sin has been given up; **THE POWER OF MORAL COURAGE HAS BEEN EXEMPLIFIED.** Only think of our Irish wakes, our Irish weddings, our Irish Christenings, being now models of sobriety: those which were the centre of scenes of drunkenness, of riot, of confusion!

And if we look into the abode of our poor, still (for I grieve to say Ireland is suffering still from absenteeism, from iniquitous corn laws, and those unjust enactments which keep the wealth of the country in the hands of a few rich, at a sad moment of suffering to the many poor,) how changed the scene. Yes, there is poverty, but there is contentment, and there is, in place of that sinking feeling of wretchedness, a something like hope that better times will come—a certainty that if they do come, the full benefit of them will be reaped, and a determination to better them if possible.

Then look at the facts as regards crime, &c., 23 prisoners in one section of a large penitentiary where 130 to 140 were a little more than a year previous; **one large prison in Dublin, entirely closed.** Parts of the country hitherto disturbed, in which there was not even a single criminal case to try when our judges went to circuit. Savings Bank lodgments, so increased that in one of the Dublin branches the Bank is opened each week an additional day. The Recorder of this city bears testimony to the criminal cases being reduced **one half**—the Chief Baron declaring at the opening of the Commission in Dublin that after a period of two months there is not presented for trial a single case of homicide—not a single case of assault affecting the public peace—not a single case of assault endangering life, or a single case of malicious injury to persons or property.

Statistical details are trumpet-tongued—they cannot be controverted—they bring conviction home to every heart. Are there those who think that if they came among us they would see drunkenness and dirt? I tell such, that to see a drunk-on man is a rarity in Dublin; or I believe in any part of Ireland except Ulster; that even our coal heavers are models of temperance; that he would suppose he could overcome even their constancy by bribes or temptation, would find himself entire-

ly mistaken. *The Irish glory in tee-totalism—it is now their darling institution—they love it as they loved whiskey in olden times.* It is, my esteemed friend, delightful to see the sincerity, the honesty, the fervor, of our people in this good cause. Whether I receive a load of hay for my horse, a ton of coal, or any other necessary of life, brought as they generally are by persons of the lower class, who are employed as carriers, if a little gratuity is looked for by them, *there is the one determined answer—"it is to buy food;" or, "take home to my family: for I AM A TEE-TOTALLER, Sir, and IT'S THE BEST THING THAT EVER HAPPENED TO ME."* There is no halting—no half-way—but the honest, proud, full avowal of having the right side, and of glorying in it. And then go into our large temperance meetings, and mark the well-dressed mechanic—his clear face—his independent bearing; and when he stands up to speak, his improved condition bespeaks him in every word. And yet, lately he was, in all probability, besotted drunkard.

But alas! there is one drawback to all this. I have spoken of the poor—of the warmth of their determination to support the noble cause of Temperance. But where is the corresponding action in the middle and upper classes? "It is true, teetotalism is now triumphant! It is a flattering thing! It is praised—it is called Godlike work! Rulers, Judges, Dukes, Lords, praise the glorious work to the skies; but they are not Tee-totalers.

I rejoice, however, to say that a large number of the respectable classes have joined, and amongst them is Daniel O'Connell, who has declared himself publicly a consistent tee-totaler of some months standing, and that he is determined to continue so for the rest of his life. As for our noble friend, Father Matthew, he is as indefatigable, as untiring, as humble, as unassuming, as ever. Benevolence is stamped on his countenance. His strength seems the strength of a giant. His Herculean labors seem only to improve his appearance. He is emphatically the honored one of the land; but he bears his honors with all imaginable meekness. I enclose the best miniature likeness of him I have yet seen,

I have written with a full heart and a hurried hand.—Believe me sincerely thy friend.

RICHARD ALLEN.

For the Christian Secretary.

A convention of the friends of the Sabbath was held at the Congregational Church in Enfield, on Thursday, the 12th inst. The day being pleasant a large number assembled from that and the adjacent towns. The exercises, though continued for three hours, were listened to with apparent interest throughout. The following resolutions offered by different individuals and supported by appropriate remarks, were unanimously adopted by the Convention.

1. *Resolved*, That we regard the Sabbath as a divine and permanent institution wisely adapted to the condition of men.

2. *Resolved*, That we regard the violation of the Sabbath as prejudicial to the temporal interests of mankind, and that in our opinion, a reckless and extensive disregard of this day, would be a fearful omen of heavy judgments from God upon the community.

3. *Resolved*, That the proper observance of the Sabbath is demanded by a due regard to the present and future interests of the soul.

4. *Resolved*, That we view with regret the increasing desecration of the Sabbath in our land; and especially the recent attempts made in some parts of New England to abolish it, which tend directly to overthrow the other institutions of religion and subvert Christianity itself.

5. *Resolved*, That we consider the time as having arrived, when we are called upon as friends of this institution, to raise our voice against its profanation, and to make special efforts to secure its better observance throughout the community.

6. *Resolved*, That we deeply deplore the running of stages, steamboats, and railroad cars, on the Sabbath, and that we will patronize those establishments which do not infringe upon the sacredness of that day.

7. *Resolved*, That in order to attain the object of this convention, we deem it indispensable that parents should strenuously endeavor to impress upon their children the character and claims of the Sabbath, and when necessary, use their authority to enforce its external observance.

8. *Resolved*, That the superintendents and teachers of our Sabbath schools be requested to make the sanctification of the Sabbath a prominent topic of instruction in their respective schools.

9. *Resolved*, That we regard with much satisfaction the laws of this State on this important subject as founded in wisdom and justice; that we consider civil magistrates as under a sacred obligation to enforce these requirements, and that in so doing they should receive the cordial and united support of the community.

10. *Resolved*, That as it is in the power of Inn-keepers to do much to promote the object of this convention, they be respectfully requested to co-operate with us by refusing to furnish entertainment for parties of pleasure, and others who travel on the Sabbath.

To explain the particular bearing of the above resolution, it may be proper to state that on almost every Sabbath in the year, parties composed chiefly of youth of both sexes are formed in the towns in this vicinity for the purpose of visiting the society of Shakers in Enfield, and that having attended upon their worship in the morning, they usually repair to some public house, in that or an adjacent town, where they spend the afternoon much to the annoyance of serious people.—This practice was pointedly and justly condemned in the convention as a gross violation of the Sabbath.

And it was thought that if Inn-keepers would refuse to entertain those who thus wantonly violate a divine institution, and not unfrequently disturb the worship of God, they would not only avoid becoming partakers in their sin, and likewise depriving themselves of the benefits of the Sabbath, but they would also do much towards putting an end to a practice so unbecoming a professedly Christian community.

11. *Resolved*, That an account of this convention, together with the resolutions which have now been passed, signed by the President and Secretary, be published in the papers in this vicinity, and also read before the different congregations represented in this convention.

J. P. TERRY, Sec. F. L. ROBINS, Pres.

A LIBERAL OFFER.—A clergyman was presented to a living in the vicinity of Glasgow, who had a protuberance between his shoulders, arising from a diseased spine, and a corresponding protrusion of the chest. The parishioners were opposed to a person of such an ungainly appearance occupying their pulpit. The presentee heard of the dissatisfaction, and being a personage of some humor and tact, convened a meeting of the malcontents, in order to ascertain their objections. "I have heard," said he, "that my settlement amongst you is not likely to be agreeable; now, as I am not aware of any objection to my opinions or practice—my slender abilities for such a charge I admit—I should just like, as we are all friends, and brethren, and have only one object to serve, that you would state your objections."

One glanced to another, which was as significantly returned almost round the vestoys, and silence prevailed for some time. "Speak out," said the presentee, "don't be afraid; I'm not ready to take offence;" when one stammered out, "Sir, you see—we see—Sir—sin! I mean speak for my brethren here—dinner like your bodily appearance." "Neither do I," was the reply, "and if ye can get it repaired, I'll be at half the expense myself."—*Laird of Logan.*

CHILDREN'S CORNER.

The Idler and the Waster.

There were two boys who went to the same school; one was named Harry, and the other George. They were not brothers, but they were nearly of the same age, and they were in the same class, and said the same lessons.

Now these boys were different from each other. George was an idler; he would sit with a book in his hand, and yawn and fidget, instead of learning his lesson; or if he were writing he did not look at his copy, and try to imitate it, nor hold his pen properly, so that his copy book was sadly blotted, and full of mistakes. George was certainly a great idler over his work; and often he was kept to learn his lesson, or to write his copy, when the good industrious children were playing happily on the grass plot before the schoolroom.

Harry, as I have already told you was quite different from George; yet he also had a sad fault, which caused him to be punished as well as George. Harry was a great waster; that is, he did not take care of his books or pencils, or even his playthings. When it was time to write, he had to look for his pen and his copy book. When he should have been doing his sum, his pencil was missing, and his time was wasted in looking for it.—I am sorry to say that Harry's copy book was nearly as untidy as George's: for though he did not idle, he was generally in a hurry, because his companions had half done writing before he was ready to begin. Poor Harry! he, as well as George, had often the pain of seeing his school-fellows merrily at play, while he was confined in the school-room, because the time for work had been wasted.

There was at the same school a very kind boy, named Joseph, and he would often stay with these naughty boys, when they were in disgrace, and assist them, and encourage them to do the work they should have done during the school hours.

It happened, one day, that both George and Harry were kept from their play, to learn a line of their multiplication table, which ought to have been said two hours before. George, as usual, had idled away his time, and Harry had no book, because he had torn the leaf from his own, a few days before, to wrap up some sugar candy, which one of his school-fellows had given him. Joseph had good naturally lent Harry his book; and as he sat by the window, he employed him self in cutting up some scripture cards into tickets for Sunday scholars, when the little boys began to dispute together, instead of attending to their lessons.

"How do you tear your books Harry?" said George. "Now just look at mine, it is as good as new."

"Well, if I do, I am not idle," retorted Harry, pettishly. "I know, if I had had my book, I should have been now out to play."

"I don't know that, Harry," said George, shaking his head significantly.

"But I am sure I should," cried Harry, angrily; "for I am not idle; you know I am not."

"What does it signify whether you are idle or not," returned George; "you are kept in as often as I am."

"Come, now," said Joseph, "this is not the way to get your work done. If you waste your time in disputing, I must leave you; for I long to have a game at ball before dinner. Look how the sun shines, and think of the pleasure of a good race."

"Well, Joseph, but just tell us first which you think most in fault, George or me," said Harry.

"Yes, tell us," said George, as he looked at the card he held in his hand. "I will," said he, "when you give me your lesson; and if, you are attentive, I will give you one of these tickets, with a nice text upon it, which will tell you better than I can."

"Let us look," cried both the boys, rising and running towards Joseph, with an evident intention of seizing the tickets.

"No," said Joseph, holding the card above his head, "I will keep my promise, but not until you have done your work."

The little boys then sat down quietly, and in a few minutes the lessons were repeated, without a single mistake. Joseph then took his scissors and cut off two bits of card. He gave one bit to Harry, and the other to George, and desired them to read aloud what was on them. They read these words, "He also that is slothful in his work is brother to him that is a great waster." Prov. xviii. 9.

"Now, George," said Joseph, "you are slothful in your work; and you, Harry, are a great waster; and just consider, though the faults are different, they produce the same bad consequences. Does not your wastefulness prevent your improving as fast as some of your school-fellows, Harry?"

"I believe so," returned Harry, thoughtfully.

"Your idleness, George, prevents you from improving fast; does it not?" inquired Joseph.

"Yes, it does," said George.

"And your faults lead to the same disgrace," added Joseph; "you both have suffered the same punishment, you know."

Harry and George looked very serious, as they stood by Joseph's side, with their eyes fixed upon the text they each held in their hands.

Joseph then said, "Let me advise you both to pray that God would assist you to conquer these faults, which the Bible says, and you perceive, are alike in their consequences. Instead of disputing, in future, try to improve each other, and when you have time, learn this text; then, when you next feel inclined to reproach each other, reflect that 'He also that is slothful in his work, is brother to him that is a great waster.'—*(London Child's Companion.*

BOOKS.

JUST received and for sale—Library of American Biography. Harper's Edition.

Glimpses of the past, by Charlotte Elizabeth.

The Flower Faded, a memoir of Clementina, daughter of Baron Cuvier.

Helen Fleetwood, by Charlotte Elizabeth.

The Merchant's Daughter.

Imitation of Christ, by Thomas a Kempis.

Bush's Notes on Exodus, Egypt, and Arabia Petrea.

Tales for the Young, or Lessons for the heart.

Kirk's Sermons, 3d edition.

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